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PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—A certain Mayor and Deputy Mayor in France have made a great mistake. They were under the impression that some faint trace of civil liberty still existed in that country, and that the word Republic still had some shadow of meaning. They told the electors of their commune to vote according to their consciences. But they soon found that the word conscience was forbidden in France. No elector is to have anything to do with conscience. The new word to be substituted for this is "MacMahon," *for the present*. The Mayor and his Deputy were immediately dismissed. MacMahon's Republic is the Empire *empiré*.

—We can hardly remember a time when the P. and O. Co's steamers have done their work so defectively, as in the last one or two months. It would seem as though their plans were laid upon a fair weather basis; everything unusual in the way of weather throws them out of gear. We are inclined to think that they have undertaken to do more than they are able to do, and that if a quarter, or a third, of the service were assigned to some other company, the P. and O. boats would then be equal to the task. The P. and O. boats are very good, good, and indifferent; and the latter take their turn with the others, even in the most trying seasons, and then there is a trial of patience to all who are interested in Her Majesty's Mails.

—We learn from the Report of the Society for the Propagation of the Gospel in Western India that there were 107 baptisms in the Ahmednuggur region, "including 51 men;" 13 adults have been baptized at Poona; 24 in Kolapoor; the Rev. C. Gilder mentions the baptism of two adults, one of whom "continued stedfast throughout;" the Rev. G. Ledgard reports 4 baptisms; the Rev. J. Diago 8 adults baptized. Of three missionaries sent out from England within two years, two have been obliged by ill health to return.

—The Report of the Scottish Education Society was read on Tuesday, when prizes were distributed to the successful scholars. The Byculla School under Mr. and Mrs. Macdonald has now 130 pupils, and the Fort School under Mr. and Mrs. Smeaton has 70. The Report speaks very favourably of the work done in these schools during 1874. Government have sanctioned a grant of Rs. 25,000 for a new school building, provided a similar amount be raised by the Society. The Society is now receiving contributions for this end. Mr. F. S. Chapman presided at the meeting and made some very appropriate remarks, referring with satisfaction to the prominence given the word of God in the studies here pursued. Dr. Wilson spoke in a similar strain.

—We have been favoured with a copy of Mr. R. H. Jalbhoy's Reply to some Remarks of Lord Salisbury,

—A Rupture has taken place between H. H. the Gaekwar and his Dewan, Mr. Dadabhoy Naoroji, who has consequently resigned. All his nominees have resigned also.

—The Rev. James Lang, Church of Scotland Missionary, has been appointed a Presbyterian Chaplain on the Establishment, and is to be stationed at Madras. Why the *Pioneer* should speak of this as a promotion, we do not understand.

—The Rev. Mr. Edwards, Missionary in connection with the Church of Scotland, has arrived in Bombay. He will for the present have charge of the Institution connected with the Est. Church of Scotland's Mission, but after the arrival of Mr. Melvin, hopes to devote himself to evangelistic work. We rejoice in this addition to our Missionary staff in Bombay. The Rev. Mr. Lang does not proceed to Madras till April next.

—In consequence of a change in the time of the opening of the North India Conference from the 14th to the 6th of January, the Rev. William Taylor had to abandon his purpose of first revisiting the South of India, and left Bombay on the 23rd instant, for Jubbulpore, Agra and Shahjehanpore.

It has been found necessary to make some modifications in the programme of meetings to be held next week, for the promotion of Scriptural holiness, consecration to God, and power to work for God. The following is the corrected programme:

Monday, 7½ P. M.—Falkland Road Hall.
Tuesday, 4 P. M. do.
Wednesday, 7½ P. M.—Baptist Chapel, Bellasis Road.
Thursday, 7½ A. M.—Falkland Road Hall.
Friday, 4 P. M.—Baptist Chapel.
Saturday, 7½ P. M.—Baptist Chapel.

Thus there will be three meetings in the Falkland Road Hall, Monday evening, Tuesday afternoon and Thursday morning; and in the Baptist Chapel, Wednesday evening, Friday afternoon, and Saturday evening. Ministers and laymen of different denominations will take part in these meetings.

Some have thought that it is undesirable to have a week of special prayer immediately preceding the week of prayer at the beginning of the year; but we do not think that there will be the least interference. If the prayers offered up next week are answered, and they certainly will be if the conditions of successful prayer are observed, Christians will only be the better fitted to offer successful prayers in the week following.

Nothing can exceed the importance of the object for which these special services are instituted. During the last year Christians in England have been very deeply impressed with the greatness of this object, and have been made conscious of the fact that it has been hitherto sadly neglected. Our Lord prays that his people may be sanctified through the truth, that they may be one as he and the Father are one, in order that the world may believe on him; so that the evangelization of the world is made dependent upon the sanctification of believers. Without holiness no man can see the Lord; there is no place beyond the limits of this world where the departed believer may be made holy and prepared to meet God; the blessing must then be obtained here or never. Death is the cessation of life and its activities, and the approach to death is generally marked by the failure of our powers, by ineptitude and pain; there is nothing in death favourable to holiness. The holiness without which we cannot appear before God, is a holiness that has been tried and tested and not found wanting. But we may die to-day, may be taken away in the twinkling of an eye; the Christian needs therefore to be holy now. In the Book he is not called Christian; seldom believer or disciple; he is almost constantly designated 'saint;' so that the idea of a Christian not holy is something preposterous. Who then that calls himself a follower of Jesus can be indifferent to any movement that relates to the attainment of this all-important blessing? We ask of friends at outstations to pray that this may be a time of much grace, and also to unite with us in seeking to know Christ as made of God unto us sanctification.

The last number of the *Indian Evangelical Review* contains an article on "the Native Ministry" by the Rev. R. G. Wilder of Kolapore. This is the fourth article on this general subject which has appeared in the *Review* in a year and a half. The writer of this last article thinks that too large a proportion of Native Converts are employed in Mission work, and that they are paid too highly:

"Is there not a grave responsibility in this matter resting on the missionaries who have in trust from the home churches these funds and the business of determining these salaries? And yet, let us repeat just here, the waste or loss of money, is the smallest part of the evil involved. The gravamen of this evil is that these numerous and large salaries from foreign funds belie our object, obscure the spiritual perceptions of converts and idolaters, misrepresent the true spiritual aim of the Gospel, bring into our churches communicants of little or no piety, and into our mission service, men whose chief or only care is their salaries, eliminating the true spirit of self-denial and with it true zeal and spontaneity in efforts to win souls to Christ, and leaving our missions and churches so largely barren of results except such as embody the same unsatisfactory elements. Just here is the unhappy situation—the mighty evil and hindrance to our mission work with which missionaries in India have now to grapple. This evil has reached a climax in some missions which demands prompt

measures, and the highest possible wisdom in its treatment. Let those who have been most responsible for the origin and growth of this evil apply themselves most vigorously to its correction. The problem to be worked out is to induce in our native Christian agents a self-sacrificing zeal and devotion which shall render them content with a mere subsistence allowance, while laboring with much increased earnestness to win souls to Christ."

But the question of questions is, how shall we get for the converts this true spirit of self-denial, this spontaneous zeal for winning souls, this contempt for filthy lucre? It is not merely by refusing to give them the salaries they desire. They become acquainted with the Gospel through the missionary, and they will not easily form the conception of any thing demanded by the Gospel, if they do not see it exhibited is the life of the foreign teacher who has led them to Christ. You tell the convert that it is for his good to receive Rs. 5 or 6 and live contentedly on that, finding his meat in doing the will of his Father in heaven, and yet you pay Rs. 9 or 10 or more to one of your servants. You urge the catechist to be content with the necessaries of life while you are solicitous to multiply your own comforts. We are looking at this matter from the convert's point of view. It would be beautiful to see in him such a development of meekness that he would contentedly live as you wish him to do, and be content to let you live as you wish to do; but under the circumstances can we reasonably look for such a developed piety? We are bringing no charges against missionaries, and are far from denying the self-denial that really exists among them; but what we say is that this self-denial is not in the form best calculated to influence the convert and lead him to a renunciation of salary. Paul says to Titus: "In all things showing thyself a pattern of good works." See also Acts XX., 33-35. We are well aware that the free communication by the Missionary of what worldly good he may have, to the convert, will prove rather an injury to the latter than a good. It is not desirable that we should make him dissatisfied with the sphere in which providence has placed him. Yet if I call him my brother, and tell him I love him as myself, how can I keep these good things all to myself, and see him want? If we are in this country specially to get the love of Christ reigning in the hearts of men, we are bound to give this love an expression that will not merely commend us as self-denying to the good people of Europe and America but that will carry the evidence of it to the people of this country.

—It is the necessity of our immaturity that at first we know Christ outwardly and as *for* us on the Cross, rather than *in* us replacing the life of self. We never lose sight of Christ *for* us, but if we develope in the spiritual life we learn Christ also, no longer only after the flesh outwardly, but as our life inwardly; our affections, hopes, and desires becoming merged in Him who is our Life as well as our salvation.—*Pathway of Power.*

—There are moments long prepared for by the sun and rain and dews of heaven, in which vegetable life suddenly bursts into new forms of development and beauty, the consummation of which may be retarded or advanced; and there may be epochal experiences in which the believing soul feels that in addition to all that it has heretofore known and appropriated new treasures in Christ now burst upon the view.—*Pathway of Power.*

—We are here not only for our personal salvation, not only for our own personal development, but to transmit the earth to those who follow us, a little fairer and more sweet and wholesome for our having lived upon it.—*J. W. Chadwick.*

—The pleasantest surprise we can receive is a surprise visit from God. To be suddenly made conscious, while at some work of love, that the great God and Father is with you, looking at what you have done or thought, and giving his smile and approval is something more blessed and precious than words can describe. But I imagine some one saying, we ought to have God with us all the time. And so we ought. That is, have his spirit ever present with us, and working in us; but that will only increase our need of going to him at times in prayer and supplication, and the satisfaction, the joy, the peace of God's coming to us, especially and wholly to us, as a Friend and loving Father.—*Emma Bailey.*

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SATURDAY, DECEMBER 26, 1874.

FAITH.

In the *Times of Blessing*, Nov. 5th, a minister gives an account of a young woman who was accustomed to meet him weekly for conversation on the subject of personal religion. She was a seeker; professed to receive the testimony of God's word as to her sin and need, and the way of salvation through Christ, and in fact on all points; yet she could not get into light. The minister did his utmost to find out the hindrance, but could not ascertain that she was unwilling to abandon any thing for Christ, and finally had to tell her that he could do her no good. "I do not think you can," she said, "but I hope you will still come to see me." She went that evening to a service conducted by him, and the first hymn that he gave out contained these two lines:

"A guilty, weak and helpless worm,
On thy kind arms I fall."

These words seized and absorbed her attention. The service went on; singing was followed by prayer and prayer by preaching, but she heard not a word of anything; these two lines engrossed all her thoughts; she saw in them the way of salvation as she never had seen it before. It requires no effort to fall; she had but to believe that the kind arms were outstretched to receive her, and would certainly receive her, guilty, weak and helpless; she had but to let go of all that had ever come before Jesus in her confidence, self, the world, future, whatever it might be; just to let go, to fall; who could not do this? so without waiting longer for any unknown power to come into her heart, she fell into the kind arms of Him that was crucified for sinners. Not that she was immediately conscious of acceptance; but she felt light and happy in the wonderful discovery of the simplicity of the way. She was still somewhat trammelled with the old ideas. She said: "I now know what to do; I must trust in Jesus Christ, and I believe God will enable me to do so." She was looking still for some future enabling. After some days we are told she began to hope that she had really become reconciled to God; and afterwards lived and died as a believer. The account thus concludes:—

"This case has suggested to my mind the inquiry whether, as ministers, after all our preaching upon faith, we do not fail to insist directly upon it as we ought, and tell inquirers, as Mary told me, 'We have nothing to do but to trust.' I deem it not improbable that by the extensive and laboured explanations we give, the minds of inquirers are often confused, and the very way we take to make religion plain is the very means of making it obscure; and that Mary's simplicity of faith would be a far better sermon for many such persons. All the matter of a soul's closing with Christ may be wrapped up in a very little space, may be a very simple thing. And what that thing is the Holy Spirit seems to have taught Mary: 'We have nothing to do but to trust.'"

We believe that there are a great many such cases of conviction where the sinner is hindered from getting into light by the idea that the faith which is to save him is essentially different from anything he ever knew, and he passes hour after hour and day after day in watching his own heart to find the upspringing there of some new faculty whereby he shall be enabled to lay hold on Jesus. From hour to hour and from day to day his anxiety and his anguish increase; but so long as he clings to this delusive idea he will get no peace. Faith in Christ and faith in man differ as the two objects differ; but the feeling or faculty, or whatever you call it, is the same. A man has unbounded confidence in a quack, and through this misplaced confidence he is brought to the verge of the grave; he discovers his error; accepts the services of a truly skilful doctor; yields him the same implicit confidence, and is soon restored to perfect health. The confidence was the same in both instance; but the object of trust in the second instance was altogether different from the former object of trust; and this was that difference which effected the man's salvation from a premature grave. So throughout the Scriptures we find God remonstrating with men because they bestow upon inferior and unworthy objects the confidence which he demands for himself. Paul sought so to preach that the faith of his hearers should not stand in the wisdom of men but in the power of God. Here the faith is one; it is simply the heart's confidence; but the objects are as different as heaven and earth. Faith brings under the power of its object. If its object is divine, we have divine, transforming power brought into our natures and are made meet for the inheritance of the saints in light; if the object is human, the result will be correspondingly finite, transitory and poor. Faith has no character apart from its object; in fact, it has no existence apart from an object; and it is not possible for any human being to be engaged in any thing more futile than to be watching his own heart for the upspringing of faith. Your heart is just now trusting to some thing or other; there is some object that commands its confidence above all others, and is thought to be more necessary for your happiness than aught beside. Well, is that the object which God commands you to trust in? If that object is not the Crucified and Risen Jesus, it means perdition; and the command to you, just now, this moment, is, Look unto Jesus, have faith in him who tasted death for all, that whosoever will may have everlasting life. You do not want a new faith, but a new object of faith. If any man be in Christ, he is a new creature and he is in the midst of a new creation; old things are passed away; all things are become new. This marvellous change is due not to the upspringing of a new principle in the heart, but simply to the heart's reception of a new object. Let us imagine a man self-immured in a dungeon, with the feeblest taper to dispute the darkness; and after a long time persuaded to come out into the broad light of day; the transition is marvellous; but that consent of his that brought it about is no new faculty: it was always in his mind though resisted and not exercised. When the 3000 were awakened on the day of Pentecost it would have complicated matters most disastrously if they had been told that they must first seek from God the power to believe. The power to believe in the Lord Jesus Christ goes with the word which demands our faith; the Spirit accompanies the word; the Spirit of God brings to the awakened sinner all the power necessary to the transference of his confidence to the Lord Jesus Christ. So all the way through

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the Gospels we find our Lord demanding faith of men most absolutely, reproaching them for not yielding it, joyful where it is exercised, but never intimating that they must first go to God and endeavour to obtain from him the power. The power is available for every one to whom the word of the Gospel comes, and he is responsible to avail himself of it and praise God. There is nothing in all the world more truly divine than the change which is wrought when a sinner looks to Christ; the glory of this sublime transformation belongs to Christ, the Sun of Righteousness, and not to the act of faith whereby we look to him. Yet the faith is our faith. Confidence is something which the weaker exercises in the stronger.

THE OPIUM REVENUE.

THE *English Mail* has something to say about the Opium traffic, suggested by the remarks made at a recent meeting,—a report of which will be found elsewhere in our columns:—

"To Messrs. Pease, Sturge, and Smithies, and those who voted with them for abolishing the opium traffic between India and China, political considerations appear to be of small moment, as compared with the evils alleged to result from the wide-spread consumption of opium among the Chinese. What are seven or eight millions a-year to set off against the moral shame and iniquity of supplying millions of foreigners with a poisonous drug? If the gentlemen who thus argue would kindly tell us how the loss of seven or eight millions a-year to the Indian revenue can be made good in other ways, the force of their pleadings might be increased."

Is it necessary that the loss should be made good in other ways? If this revenue cannot righteously be raised, it must be dispensed with and the expenditure must be reduced correspondingly. When a man is brought to see that a portion of his income is unrighteously obtained, if he is guided by the principles of equity he will give it up and reduces his expenses proportionably. Neither a man nor a State has any right to that which is not sanctioned by the laws of God; nor does either receive any benefit from it. India does not raise enough grain for her own children; yet large territories are abandoned to the cultivation of a drug which is not bread, and which is life-destroying rather than life-preserving. During the last year a sum about equal to the opium revenue for one year has been expended in the endeavour to hinder a famine which was supposed to be imminent. In ten years ten millions were alloted for new barracks for troops in India. The salaries of public servants are by no means reduced to starvation rates; they have been rather accommodated to the conception of a full treasury. A man's moral pulse must be beating very faintly when he answers your appeal to do what is right and forsake what is wrong, by the question, How can I?

"Nor would it perhaps be very unreasonable to ask for facts a little more conclusive than the mere statement that opium is generally smoked by the Chinese, and that opium-smoking sometimes leads to baneful results. The same thing may be said of beer or tobacco, but the total abstainers have as yet failed to show that either beer or tobacco, taken in moderation, is more pernicious, as a rule, than bread or water. Stop the Chinaman's daily allowance of opium, and in a few days he will die of inanition. Seeing that about 200,000,000 Chinese smoke opium, the sudden suppression of opium culture in India would amount to a sentence of death against the vast multitudes who now look to India for their supply of the drug."

This writer may well ask for facts, for he seems to have very little acquaintance with them. He "sees" that about 200,000,000 Chinese smoke opium. This would be the entire population of China, children excepted! Some 20 years ago or so, it was estimated that there were three millions of confirmed opium-smokers in China, and that these lived on the average ten years after they had become confirmed in the habit, so that about 300,000 died annually and prematurely of this practice, in China. But our contemporary is not sure that opium-smoking hurts men more than beer and tobacco do. He might very easily get light on this subject. We do not know if this paper is edited in England or in Bombay; if the editor lives in Bombay, a visit to some of the opium-dens would suffice to show him the abject state of imbecility to which men thus reduce themselves. But he himself seems to admit that the smoker of opium is the slave of opium to such an extent that to deprive him of it would be to deprive him of life! Who is responsible for this awful servitude?

"If they took, in self-defence, to growing their own opium, they would have to do so at the cost of a great reduction in the area of grain-yielding land, and of a consequent increase in the price of food. Such little things are perhaps worth considering before we sacrifice the opium-revenue of India to the demands of well-meaning but one-sided philanthropists."

Charity begins at home, emphatically in this instance. If the cultivation of grain instead of opium would be a blessing for China, India wants that blessing quite as much. A century ago the consumption of opium in China was nothing: it is British India that has offered and forced upon the Chinese the tempting drug and created the present craving.

"One thing indeed, the Indian Government might do, we fancy, without much danger to its finances, and with a clear gain in moral reputation. It might to some extent consult the prejudices of our weaker brethren at home by exchanging its monopoly of opium in Bengal for a moderate excise duty, like that which is levied on Malwa opium in Bombay. No one, at any rate, would then be able to charge it with encouraging an unholy traffic, while the Chinese would get their drug all the same, and the Indian Treasury would lose nothing by the change of process."

It is a very poor kind of reformation that is here recommended. The revenue must be got; the Chinese must have the opium and India must supply it; but the monopoly must be given up. The only difference that we can see is that the money will come in by the back-door instead of by the front-door.

ROME IN PROPHECY.

A CORRESPONDENT has expressed a desire that we should state more clearly what we meant by the following paragraph in our issue of Nov. 14:—

"It seems that the French have been keeping up a show of protection to the Pope since 1870, etc. Students of prophecy will note this, in connection with Rev. xvii."

We cannot now afford much space to the treatment of this matter, and the proper treatment of it demands a good deal of space; but we will endeavour to make somewhat clearer to our correspondent the statement referred to.

In Daniel vii. is a prophecy concerning the four successive empires with which the people of God should stand in certain relations: the Babylonian, Medo-Persian, Grecian, Roman. Other references to these powers follow, in Daniel and in the Apocalypse. The last of these empires breaks up into ten kingdoms; and three of these are said to be subject to a power who is described as "coming up" among the other horns, as having the eyes of a man, as speaking great things, as diverse from the rest, and wearing out the saints of the Most High, for a period best understood as designating 1260 years. This little horn attains the world-wide sway of the beast with seven heads, and is identified with that beast in Revelation. It will be borne in mind that his power is diverse; he reigns by his great assumptions.

In Revelation xii. a woman is introduced who is easily recognized as the true Church of Christ. She is in the wilderness, persecuted, driven out, for the space of 1260 years. In chapters xix. and following, she appears as the Lamb's wife, a bride adorned for her husband. The glorious manifestation that takes place at the end, the revelation of the bride in her true and queenly character, is attributed to the judgment executed upon another woman largely spoken of in Rev. xvii. To understand the description given of this other women, we must bear in mind the way in which the people of God of the old dispensation were spoken of, in the Old Testament, when they had turned to idolatry. God calls his people to a hallowed and intimate union with himself, comparable to nothing so well as to the marriage union; and infidelity to himself is spoken of as adultery, lewdness, whoredom. This woman of Rev. xvii. represents a church that is professedly but not truly the Church of God. Not only professedly, but with extraordinary pretensions and with absolute intolerance of any rival profession. During the greater part of the Christian æra, this false church has temporal power enabling her to trample on the true people of God and put them to death in vast numbers. In ch. xvii. 18 this woman is said to be "that great city which reigneth over the kings of the earth"; and, 9. the seven heads are said to be "seven mountains on which the woman sitteth." Thus the reference to Rome, the seven-hilled city, is express enough. When the overthrow of this woman-city takes place then we have the revelation of the bride, the Lamb's wife, also described in the following chapter as a city, the New Jerusalem. The woman whose name is Babylon the Great, is seen (xvii. 3) sitting upon a scarlet coloured beast having seven heads and ten horns.

There are a number of different aspects under which Roman Catholicism can be viewed. We may contemplate the church as consisting of all its members, in all lands. We may contemplate it as the church of a particular State, controlling or controlled by that State. We may view her in the clergy, regular and secular. We may give our attention to the Papal power. We may view the church ecclesiastically, temporally, or in the combination of the ecclesiastic and temporal powers. Under all these aspects she is presented to us in the pages of European history. And under these varried aspects she is presented to us in the Apocalypse. We have not space at present to go into these details. The scarlet beast bearing up the scarlet woman repre-

sents evidently the civil power, imperial, upholding the Church of Rome as represented by the Papacy.

The woman is also said to be sitting upon many waters, which are interpreted to be "peoples and multitudes and nations and tongues."

These prophecies bid us look, through the centuries of the Christian era, for a great ecclesiastical power claiming absolute rule over the consciences of men, claiming universality of dominion, claiming to have power over the kings of the earth, standing in intimate alliance with secular powers, seeking to control them, sometimes resisted by them, by fire and sword seeking to destroy heresy, the heresy being non-conformity to the decrees of this church; a power that has its seat and centre in the seven-hilled city; a power rising up in succession to the ancient Roman Imperial power. Need we say more? Does not the history of Europe, from the 7th century onward, show, on every page, this power!

In 1848 when revolution swept over France, Germany and Italy, the Pope became a fugitive. But Louis Napoleon reinstated him at the cannon's mouth, and France has since claimed the privilege of upholding him, as Austria had done previously.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SIR,—I have read with much pleasure in your paper, of the Special meetings to be held during Christmas week for the purpose of seeking Scriptural Holiness and power to work for God, and it is in reference to this subject I am led to call the attention of your readers to Psalm 114th. The teaching of this psalm is, I think, entire separation from evil and consecration to God on the one side, and God's mighty power shown in working wonders on the other. This was a fact in a worldly sense with Israel, and do not past experiences show that when the Spiritual Israel have given up worldliness and become consecrated (or acknowledged God's claim for a whole-hearted service) the blessing of God has been poured out and the conversion of rebels has taken place marvellously! When the Church does come out from the world, and is entirely separated, then and not till then will anything like a revival take place.

O Sir, my soul yearns over God's Israel, and more over those who reject my precious Saviour. I could wish that my head was a fountain of waters, so that I could weep more (and sow the seed weeping) for my fellow-men who are hastening down to ruin and who won't listen to either warning or persuasion.

In conclusion I would ask the dear brethren and sisters in Jesus to be more earnest and importunate in prayer before the Lord for one another, and for a perishing world. Let us pray that the members of the different churches may be endowed with the gentleness and meekness of Jesus, that the love of God may be so powerfully and permanently shed abroad in our hearts by the Holy Spirit that, ere the close of the next year, many souls shall be brought to Jesus, and so the work of God in the salvation of souls shall go on increasing and prospering from year to year.

One Achan in Israel caused them to be defeated—one sin allowed in a Christian will cause his destruction if not given up; sin allowed or retained wilfully in a church of a member who is worldly will cause the church to languish. "If I regard iniquity in my heart the Lord will not hear me"—on the other hand, "Whatsoever we ask we receive of him, because we keep his commandments and do those things that are pleasing in his sight."

Alas! alas! that there should be any who take the holy name of Jesus and profess to be his followers, but who are lukewarm and a stumbling-block in the way of poor perishing sinners.

O that the Lord would rend the heavens in answer to our prayer, and come down in mighty converting power! O that we could each of us say with truth and confidence, "The Lord reigneth over all I possess; he reigns over my affections and my will, he has full possession of all my heart, he fills me with his abiding presence." Then shall Zion be called "beloved, a city not forsaken."

Now Sir, I pray God to bless you and all my brothers and sisters, and may the approaching season be one of abundant, permanent, blessing, for his dear Son's sake, Amen.—I remain

Yours in the Lord,
C. S.

DEAR SIR,—With reference to the notice which appeared in last week's *Guardian*, of the District Conference of the Bombay and Bengal Mission may I trouble you to insert the enclosed copy of the Conference minutes regarding Mr. Seale's withdrawal as a local preacher of the M. E. Church.

I am led to trespass on your space because, to me, the notice above alluded to is somewhat ambiguous and is I fear calculated to mislead.

Yours faithfully
J MORRIS,
Secretary, District Conference,
Bombay and Bengal Mission.

Extract referred to in the above.

December 11, 1874.

Dis. VII.—Examination of characters of Local preachers.

On his name coming up for recommendation to renewal of Licence, Bro. Seale stated that, for the sake of the cause of God at Kurrachee, he desired to resign his relationship with the Church as a Local preacher.

Allowed by the Conference.

SIR,—In your last copy of the *Bombay Guardian*, the article entitled "A snare upon all the Earth," clearly proves the insidious attacks made on Protestantism, by means of Roman Catholic Educational Institutions, but there is now in Bombay I fear no help for the evil. The schools managed by Protestants are so notorously bad, that parents are compelled much against their will, to send their children to Roman Catholic Schools, which impart a more substantial education, and with very successful results, as is evidenced by the prominent places which their scholars take in our University examinations. If these scholars are really the best —of which there is no doubt—their Protestant parents cannot be blamed for sending their children to them, because it is the bounden duty of parents to give their children the best available education, otherwise they will be handicaped in their race through life. But I do not for a moment mean to say, that the duty of parents ceases after giving their children a good secular education. The parents are equally bound to attend to the moral culture of their children, and this can be done by home influences and teachings, as well as by Sunday schools and young men's Sunday meetings of which I am glad to say there are a few excellent ones just now in Bombay.

It has often occurred to me that the Methodists are the only community who can bring into existence an institution which will rival St. Xavier's College. The American Missionaries who come out here in connection with that body, receive no payment, I am told, for their labours in the cause which they have so much at heart. It is precisely this class of men, with University attainments, who will be necessary to start the rival Institution. The attempt to undermine the bulwarks of Protestantism by Roman Catholic Schools, the mischief which these schools have done and are doing daily, the means which the rival school will have to teach Christian youths correct doctrines, and at the same time, effectively reach the native community, are sufficient reasons, I think, for the Methodists to think out this matter seriously. Amongst them they have a strong element of Americans, and if these self-denying men once take the matter into hand, their proverbial enterprise, energy and perseverance will and must, sooner or later give us a rival Institution to St. Xavier's College. The other denominations, I am satisfied, are unable to carry this project to a successful issue; as for the Church of England, like the gods of Baal, she sleepeth, let her slumbers be profound, and then there will be no fear of Romanising efforts from that direction.

J. G.

Bombay, 24 December, 1874.

[We do not at all agree with our correspondent in his view of Protestant Schools in Bombay. The Romanists charge less for the tuition they give, and in this respect there is probably room for improvement in our Protestant Schools.—*Ed. B. G.*]

Epitome of News.

SATURDAY, DECEMBER 19.

—*Bombay Gazette*: "The Government of India, after having had proof positive of the shameful misgovernment of Baroda placed in evidence in the Report of its own Commission, was weak enough, in order to escape the odium of annexing the country, to content itself with giving the Gaekwar a warning that, unless within eighteen months he changed his ways, his kingdom would probably be taken from him. How could any reasonable man expect Mulharrao to be able to turn to good account his period of probation? The man is too frightened to know what to do, even if he had the moral or intellectual energy to do it. The continued presence of Colonel Phayre at Baroda must have acted as a blister to his wounded feelings; for was it not this Resident who had forced the Government of India to recognise the Gaekwar's case as one justifying some kind of interference, and would he not go on taking the side of the oppressed people instead of winking with diplomatic tact at the crimes and follies of their rulers? The stern, unbending Englishman who had made himself the champion of an oppressed people could not be expected to forsake his clients after the existence of their wrongs had been fully established, though the British Government had refused to redress them till the Gaekwar had had another trial. There was, therefore, no possibility of inventing a *modus vivendi* for the Prince and the Resident; and the Government of India, choosing a most unfortunate time for its intervention, has now attempted to improve matters by setting aside Colonel Phayre. But Sir Lewis Pelly can only avoid imitating the example of his predecessor by rushing to the other extreme, letting the Gaekwar have everything his own way, and refusing to listen to the petitions of any of Mulharrao's subjects who come to him with pitiful tales of their grievances. It really appears as if the new Resident had orders to take this course; for, if his remarkable declaration to the ryots that the Gaekwar too had rights struck the key-note of his policy, the people can look henceforth for very little sympathy or help from the representative of the British Government at Baroda. Such a policy must dishonour the British name and make every one wish that the Government of India had never interfered at all. The fact is, Mulharrao ought to have been either deprived of his sovereign power or fully acquitted six months ago; and the hesitating, timorous policy of the Government of India has only increased the difficulties of the situation."

—About 2500 hands are employed in the Coorla Cotton Mill.

—The number of matriculated candidates in Bombay this year is 260, against an average of 320 in the three years past.

—A letter has been adressed by two Irish priests who have left the Catholic Church, named E. Shanahan and John Maden, to the Rev. Dr. Manning, Archbishop of Westminster, in which they dissent from the views contained in the Archbishop's recent letters written in reply to Mr. Gladstone's book on the Vatican Council. The writers heartily concur in Mr. Gladstone's statement that a man cannot be a good Roman Catholic at the present day without violating his duty to the State. Modern Romanism, they maintain, is but another name for universal kingship on the part of the Pope. How can a man be loyal to a Queen against whom the terrible denunciations of the Roman Catholic Church have gone forth, and to laws and institutions which are at direct variance with the most cherished principles and convictions of that Church?

—"J. M. A." writes to the *Athenæum* from Seville, November 6, 1874:—"This art-loving and pleasure-seeking city was convulsed to its centre yesterday, by the announcement of the discovery that the celebrated 'San Antonio,' of Murillo, hanging in the Baptistry Chapel of the Cathedral, had been barbarously mutilated by the cutting out and removal of the figure of the Saint during the preceding forty-eight hours, in which period the curtain usually covering it had not been withdrawn, so far as is known. This is the picture for which the late Duke of Wellington is said to have offered as many 'onzas' as would be required to cover it, if the chapter would sell it to him; and which is here considered to be Murillo's finest work . . . . Towards the middle of the foreground, San Antonio, in a monk's habit, is seen in the

act of kneeling, with face lifted, and arms extended towards the infant Saviour, who, surrounded by cherubim, is descending through a celestially-irradiated atmosphere. The expression of faith and earnest longing in the face of the Saint, and that of pity and assurance of protection in that of the Saviour, are admirable; and the picture was one of the chief glories of those remaining in this temple. The picture is so well known to art-lovers throughout Europe that the sacrilegious vandalism just perpetrated ought to meet its own defeat directly that the fragment is offered for sale, which, no doubt, was the object of the robber; consequently, its restoration to its place may be hoped for, though probably the traces of the mutilation will be ineffaceable. This is the third robbery at the Cathedral within a comparatively recent period: the first was of a crucifix—subsequently regained; and the second, of the crown and pectoral cross of the image of the 'Virgen de los Reyes,' jewellery and silversmith's work of the thirteenth century, of which nothing has been heard since. How these robberies have occurred is unexplained, if not inexplicable,—after the second, the previously-existing nightwatch in the building was reinforced by two mastiffs."

Monday, December 21.

—The *Times of India*, noticing a recent Resolution in the Revenue Department, Bombay, says: "One potent source of annoyance and mischief, which perhaps has bred more discontent among cultivators in Western India than anything else, has been removed. For the future, says the Resolution, no interest will be charged on overdue instalments. When it is remembered that the ryots have had to pay a rupee as fee for notice, and interest amounting to not less than 9½ per cent. per annum; that the amount realized from the former two years ago was two lakhs, and in the case of the latter half a lakh, we can appreciate the value of the abolition of this particular thread of the "screw" to which the unhappy ryots had to submit. The fee for notice to cultivators has been reduced from one rupee to four annas."

—The Rev. D. C. Boyd has been elected Registrar of the Bombay University.

—Telegram from Hongkong, 13: The Pacific Mail steamer *Japan* from Yokohama was totally burnt on the 17th instant, 60 miles from this port. A few of the crew and passengers have arrived here, and it is expected that many have been lost.

—*Times of India*: "We regret to hear that Mr. Bhasker Damodhur, 3rd Judge of the Small Cause Court, Bombay, died at Poona on the evening of Thursday last."

—At a large and influential meeting held in the Town Hall on Saturday, it was decided to form a Society for the Prevention of Cruelty to Animals.

—The annual exhibition of the Scottish Orphanage and the distribution of prizes to the pupils took place on Friday last at the Orphanage at Mahim. His Excellency Sir Philip Wodehouse presided. We learn from the Report that there are 69 children resident in the Orphanage, 36 boys and 33 girls. Twenty children have been withdrawn during the year, while an equal number have been admitted. Besides the resident pupils there are 12 day scholars, the largest number the Orphanage has yet, at any one time, had on its roll. There is cause for deep gratitude to God in the general good health which those living in the Orphanage have continued to enjoy throughout the year. The Committee wish again to express their sense of deep obligation to Dr. McDonald for his unceasing kindness and attention to such as have needed medical aid. The conduct and progress of the children have been satisfactory. There has been no examination under the Government standards, but Mr. Draper has inspected the school, and the educational grant awarded to the Orphanage this year is the same as that of last year, viz., Rs. 1,665.

—*Bombay Gazette*: "The Markets Frauds case, before Mr. William Allen, First Class Magistrate of Tanna, after a protracted and careful enquiry, was closed on Friday last, and the trying Magistrate delivered his judgment on Saturday. The trial took place at Bandora, as the accused sepoys of the Bandora slaughter-houses were under the jurisdiction of the Tanna district, and were arrested there. They were charged with having received illegal gratifications other than legal remuneration, and, as all Municipal servants are recognised as public servants in terms of the Indian Penal Code, they were arraigned under that law. The Jemedar, Havildar, and five other peons employed under Mr. Webb, as assistant Superintendent of the Slaughter-houses, were put upon their trial. One of the accused happened to be a substitute for a peon, and, as there was no evidence, the charge against him was withdrawn; while the others were, except one, against whom there was not sufficient evidence, convicted and variously sentenced as follows:—The Jemedar (Narayan), the chief offender, was sentenced to eighteen months' rigorous imprisonment with a fine of Rs. 500; the Havildar (Shaik Hoosein) to fifteen months' and a fine of Rs. 300; and the remaining three, to four months and a fine of Rs. 100 each. Thus far the result has been satisfactory; and the wrongs so long permitted to be exercised on poor butchers and fishwomen have been partially avenged. The mass of evidence published by us from day to day of this trial, not to speak of that in the Fort Police Court, must have left an impression on the public mind of the blameworthiness of somebody in authority. The amount of money extorted every month from beef and mutton butchers and fishwomen, on false pretences, comes to about a thousand rupees."

—*Overland Mail*, November 27: The controversy raised by Mr. Gladstone's pamphlet on the Vatican decrees is still carried on with great vigour. Lord Acton maintains his assertion about the projected assassination of Queen Elizabeth.

The Mayor and Deputy-Mayor of Melan have been dismissed by the French Government for telling the electors to vote according to their consciences.

M. Clement Duvernois, ex-Minister of the French Empire, has been sentenced to two years' imprisonment for transactions connected with the Territorial Bank of Spain.

King Victor Emmanuel opened the Italian Parliament on Nov. 23 in a speech, taking a very sanguine view of public affairs.

A translation of "The Young Brahmin's story; or, the Confessions of Bihari Lal," by Auguste Glardon, late missionary in Ajmere, has just appeared. As the style of the original is carefully preserved, the work has a peculiar interest. "Hindúism in its relation to Christianity," by the Rev. John Robson, formerly of Ajmere (a book dedicated to Dr. Wilson), is issued simultaneously with the foregoing, and will, if we mistake not, be widely read.

General Sherman, who has just made his annual report on the condition of the United States' Army, says that on Oct. 15, 1874, the total number of enlisted men in the service was 20,441. He expects that by New Year, 1875, ordinary casualties will reduce this number to 25,000, the limit now fixed by law.

We understand that Messrs Henry S. King and Co. have in preparation a translation of the New Testament from the latest Greek text of Tischendorf, by the Rev Samuel Davidson, D.D., L.L.D.

Tuesday, December 22.

—*Times of India*: "When in England Bishop Douglas, it would appear, arranged with the Rev. R. M. Benson, of Cowley, Oxford, to make over the Sonapore Mission, Church, School and all, to the priests of St. John's, of whom the Rev. Mr. Page, now at Sonapore, is one. This arrangement, we are told, was also communicated to the Society for the Propagation of the Gospel, and matters were settled before the Bishop left for India. Since his return to Bombay, His Lordship discovered that all the arrangements he had made were illegal and that it was quite out of his power to negociate either with the Cowley Fathers or anybody else regarding such changes in the Sonapore Mission. The Church at Sonapore was built by a former Governor of Bombay, and, in making over the building to the Society for the Propagation of the Gospel, the donor laid down an express condition that the Minister who should be placed in charge should be paid wholly or in part by the Society, and, though not expressly stated, it was implied, and has since been generally understood, that he should be an Indo-Briton, and have charge of the Indo-British inhabitants who constitute the congregation at Sonapore."

—Telegram: Hongkong, 21: "The captain of the steamer *Japan*, which was burnt on the 17th instant, arrived here with some more of the crew and passengers yesterday. There are still several Europeans missing, also 400 Chinese passengers and many of the crew."

—At a meeting of the Society for the Propagation of the Gospel held yesterday in the Town Hall, Bishop Douglas said: "He had attended several meetings in England, had visited the Universities of Oxford and Cambridge, and he believed that the interest of the Church of England was thoroughly awakened, and that they were more determined than ever to put forth their strength, and do what they could for the propagation of the Gospel. They had plenty of funds, but what they wanted was men suitable for the work. They had told him they intended to send, as soon as possible, twenty more missionaries to India, but up to the time he left they had only succeeded in obtaining one man suitable for the work. He was convinced that even 20 more missionaries would not be sufficient, as they required 7 or 8 to fill up the vacancies in this presidency."

—The *Oxford University Herald* of October 31st contains an account of the Rev. Dr. Moffatt's visit to Oxford: "On Tuesday morning, through the kindness of the Rev. A. M. W. Christopher, rector of St. Aldate's, some 50 or 60 members of the University, many of whom were undergraduates, met Dr. Moffatt at 8-30 to breakfast, at the Clarendon Hotel. The Doctor, who was greeted with hearty cheers, after expressing his gratification with the warm sympathy with which they had received him, and the pleasure he had in addressing Oxford students, pleasantly recounted some of the experiences of his long and laborious life in Africa, the utter barbarity and ignorance of Divine things in which the Bechuanas and other tribes were 50 years ago, and the contrasts which he had been permitted by the Divine blessing to witness as the result of a preached gospel. Referring to the hospitality that had so frequently been accorded to him by Bishops, Deans, and other Episcopalians since his return to this country, he remarked that the differences that so often divide Christians in this country were far less felt in the Mission field in the face of Paganism than at home, and the various bodies of reformed Christians worked side by side, or together, in translating the Scriptures in perfect harmony. They had far more important work to do than to magnify their little differences. They thus often reminded him of the prismatic circle, which some might have seen, and which when still would appear a very gay affair with its blue, red, yellow, violet and other streaks; but set it in motion and the colours were lost in pure white light. And so with the Churches in their practical activity and work for Christ, their differences, like prismatic colours, for the most part entirely disappear. Alluding to the prevailing rage for novels at the present day, he remarked that that eminent man Dr. Livingstone, who certainly was not wanting in a knowledge of men and things, told him he never could read novels, and he never enfeebled his mind by them, or wasted his precious time over them. And he, Dr. Moffatt, believed that other literature supplied far more healthy recreation and useful instruction. Pathetically expressing his regret that failing powers and advanced age did not permit him to return to the work among the African tribes, many of whom were yet waiting for the gospel as "fields already white to the harvest," he expressed his gratitude to the Giver of all good for the health and strength and life he had been permitted to spend in the work, and commended the cause of Christian Missions to his hearers as the noblest, if the most arduous, in which they could employ their powers or spend their life."

—The missing Bandmaster was brought into Peshawur safe and sound on Saturday last.

—A home paper says: "The last volume of Prof. Max Muller's edition of the 'Rig-Veda,' with the commentary of Sáyanácharya, which will be out next week, is a volume of 1240 pages, 4to., considerably larger therefore than the five preceding volumes of this work. It begins with a preface of sixty pages, giving a full account of the principles of criticism followed in the restoration of the text. Then follow thirty-two pages of various readings. The Sanskrit text and commentary of the last Ashtaka occupy 618 pages; afterwards follow tables, giving the names of the poets, deities, and metres for each hymn, a complete Sadvanukrama. Then we have alphabetical indices of the poets and deities, and a complete index of the beginnings of each verse of the 'Rig Veda.' In addition to this we have received the second part of the 'Index Verborum,' the most complete concordance that any book can boast of; and, lastly, an index of the final words in all compounds occurring in the text."

Six enormous quarto volumes devoted to the exhibition in English of a single one of the Vedas!

—The following letter from the Governor of Maine to Mr. George Lynas, of Middlesborough,

has been published :—"State of Maine, Executive Department, Augusta, October 28, 1874. Dear Sir,—Yours of the 7th inst., inquiring as to the working of the law prohibiting drinking-houses and tippling-shops (familiarly known as the "Maine Law") in this State, is at hand. Permit me to say that the effect of the law has been good, and wholly good. In more than three-fourths of the State the law has been well enforced and dram-shops are unknown. In the balance of the State, comprising the large cities, the law is not so well enforced; and in Portland and Bangor, I regret to say that we are almost as badly off as we should be if we had a license law. The result of the law on the whole, united with temperance efforts, has been to greatly reduce the consumption of intoxicating liquors and lessen drunkenness in a most noteworthy degree.—Yours truly, Nedson Dingley, Jun., Governor of Maine."

Wednesday, December 23.

—A curious fact connected with the statistics of intoxication in the Army is extracted by a correspondent from Dr. Brydon's report:—In seven years, 106 deaths from *delirium tremens* have occurred in the British Bengal Army. In 86 cases, the patients were sergeants, and in only 20, privates. Supposing the deaths had been in proportion to the relative numbers of the two classes, the cases in the sergeant's list should only have been one-fifteenth as numerous as those of the ranks and file. The obvious deduction is that the sergeants have facilities for obtaining liquor at their messes, which are greater than those enjoyed by the men, in a ratio exceeding that which represents their superior trustworthiness.

—Mr. John Shepherd *alias* Abdoola Aziz, has been sentenced to six months imprisonment with hard labour, for breaking out of the Vagrants' Ward.

—*Indian Daily News*: "The aggregate meeting of the children of the Sabbath Schools in Calcutta was held in the Town Hall on Tuesday, at 6·30 P.M., Mr. R. Scott Moncrief presiding. There appeared to be upwards of a thousand children present, as the entire Hall was crowded, and there was also a large assembly of ladies and gentlemen. The hymns sung were remarkably well executed by the children, the baton being wielded by Mr. James Derrick, Mr. Ottlewell presiding at the harmonium. The addresses were appropriate to the occasion and were suited to the capacity of the children, who seemed to appreciate all [illegible] them. The Revd. Mr. Wilkins made the first address, advising the children to follow in the path of rectitude, and pointing out to them the blessings which would follow on such a course of action. The Revd. Mr. Albert Williams followd with a very practical and interesting address, illustrating his meaning by little stories which, while they amused, conveyed wholesome lessons to the children. The Revd. Dr. Thoburn spoke next with his usual fervour and eloquence. He, too, interspersed his address with anecdotes, and laid special stress on the fact that the thousand children he saw before him might be considered a thousand kingdoms to the glory of God. The addresses of the President were replete with instructions and advice, which we have no doubt will be borne in mind by the youngsters. On the whole, everything was satisfactory, and it appears that the Sabbath School movement in this city is every year gaining more strength. The meeting separated with loud and prolonged cheers for Mr. H. Andrews, and for Sir William and Lady Muir, who take a deep interest in Sabbath School."

—The *Times of India* hears that the *Friend of India* is for sale.

—According to the Cincinnati *Enquirer*, the average receipts of the New York dailies for advertising amounts annually to 8,908,000 dollars. Of this sum the *Herald* receives upward of 2,000,000 dollars, or about 8,000 dollars a day.

—A Home paper says the gross fees for telegraphic messages in the last financial year were £1,502,169 13s. 1d.; the net produce was £1,057,823 15s. 2d.

Thursday, December 24.

—In America brick vaults and safes are now advertised, which are so adjusted that any attempt to reach the interior of the safe by violence would necessarily break sundry bottles filled with sulphuric acid into powdered carbonate of lime. The instantaneous production of carbonic acid gas would be enough to asphyxiate a regiment.

—Messrs. Symons, Giles and Owen rode into the compound of Mr. Nowrojee A. Davar, and endeavoured to get and carry off a horse which Mr. Davar had purchased from Col. Houghton, and which one of the above gentlemen also claimed to have purchased. Being resisted, a scene took place, and a suit for trespass was brought by Mr. Davar. The case has however been settled amicably. We cannot say that we admire the course pursued by these Europeans.

—*Indian Statesman*: "H. M. S. *Charybdis* and *Hart* have been despatched to the Lookut river to punish the Bandar of some Native States in Malacca, called Raja Mahmud, for imprisoning and shutting up in a stockade Mr. Pickering, a European British subject."

—The *Gazette* hear from Bangalore that a private of the 89th, named Northend, has been found drowned in the Ulsoor tank. There are suspicions of foul play.

—*Bombay Gazette*; Baroda, 23: "Mr. Dadabhai Naoroji has resigned his appointment of Dewan to the Gaekwar. All his nominees have also resigned. The immediate cause of the rupture is said to be, that Mr. Dadabai, having settled some outstanding claims against the State, required His Highness to pay them, and suggested that the money should be procured by drafts on Mulharrao's bankers in Bombay and Surat, who have large sums of money belonging to the Gaekwar lying idle in their hands. But the Gaekwar did not like this proposal, and wished the Minister to raise a State loan, which Mr. Dadabhai refused to do. Hence the rupture."

"We understand that the Bombay Tramway Company have purchased all the stock of the Calcutta Company, and that it is their intention as soon as the materials arrive, to commence extending their line from Pydhownee to Byculla and also from the Money School to Girgaum."

—*Deccan Herald*; "We do not wonder that so much is said and felt in regard to the power of having a service of song along with the preaching of the gospel. Those who were at the Methodist Hall last night must have been struck with the thrilling effect which followed the singing by the Rev. Messrs Robinson and Hard of several beautiful hymns at various parts of the service. One "I need Thee" and another "I give thee every hour," were peculiarly sweet and touching causing many to weep whose eyes were unused to weeping. The singing of the congregations in Poona ought to be carefully looked after; and those who are able to perform part singing should have their talents called into use in the service of our churches. Even in the days of David, the sweet singing of that sweet singer of Israel had peculiar power over wicked Saul. It is the same in our days. The service of praise melts hearts which never feel the truth through any other channel."

Friday, December 25.

Times of India: "With regard to the alleged recognition by the Government of India of the Gaekwar's marriage to Luxmeebaee and the legitimacy of her child, we have excellent authority for stating that the question has not even been considered by Lord Northbrook's Government."

—Same; Calcutta, 24: Sir George Couper goes on eight months' furlough in March. The Hon'ble Mr. Inglis officiates as Chief Commissioner of Oudh during his absence.

—The outward Indian Mail left Aden for Bombay yesterday at 4 p. m.

—Mr. R. A. R. Skipsey has been appointed Deputy Coroner of Bombay.

—*Indian Statesman* on Mr. Dadabhoy Nourojee's resignation: "The most important cause of all, however, has been the persistency with which H. H. Mulharao retains about him, and pays out of the public revenues, the four Kharbarees, whose dismissal has been throughout the great object that Mr. Dadabhoy has had in view, which the late Resident insisted on, and which Colonel Pelly has strenuously supported Mr. Dadabhoy in demanding. His Highness, however, has been obstinate and has retained these men always about him, and this fact shows beyond doubt want of good faith on his part."

Selections.

OUR OPIUM TRAFFIC WITH CHINA.

An influential and important meeting was convened on Friday morning last at the London Tavern by Edmund Sturge and T. B. Smithies, "at the instance of Edward Pease, of Darlington, and other friends, who have long viewed with deep concern the moral debasement which the Opium Traffic is inflicting upon China." About a hundred gentlemen, including several missionaries and others who have travelled widely in China, and were conversant with the disastrous results of the traffic, were present.

Mr. M'Arthur, M. P., who occupied the chair, expressed the regret all felt at the absence of Sir Bartle Frere, who thoroughly sympathized with the object of the meeting. He then stated that £2,000,000 of our Indian revenue is obtained by the opium traffic. The poppy was grown solely for revenue. Opium was forced upon China against the will and remonstrance of the Chinese, and is still continued, notwithstanding its direful effects upon them. But for this cursed traffic we should probably be doing a much larger trade with that country. It was impossible to expect the blessing of God upon us while perpetuating this iniquity; we had had the mutiny and famine after famine in India. "What is morally wrong cannot be politically right."

Mr. Smithies read Gal. vi. 7—10, and afterwards said that Mr. Pease had offered two prizes (£200 and £100) for the best essay on this subject; several responses had been made, some from China. He and others had thought something ought to be done; hence this meeting.

Rev. F. S. Turner, temporary secretary, made a statement as to the present position of the question, and read a letter from Mr. Hudson Taylor, containing much valuable information, and letters expressing sympathy in the movement from Mr. Richard, M. P., Dr. Duff, etc.

Rev. Dr. Legge spoke as a British subject rather than as a missionary. The existence of this traffic had filled him with shame in intercourse with Russians, Americans, and men of other nationalities. He had had to mourn over it as a fruitful source of backsliding. The testimony of Chinese Christians was unanimous against it. Missionaries might argue on either side, but no Chinese church would hesitate for a moment in refusing to receive into fellowship any one who used opium; a single pipe would be a bar to communion. The forcing of this pernicious drug on China was one of the greatest immoralities ever committed by a Christian nation. The remedy was to create a public opinion in England to put it down. He travelled a month last year in China, and was deeply pained to find the largely-increasing tracts of land under opium. Some old men expressed their sorrow; but the growers explained that they could make twice, or even five or six times, as much by this as by growing wholesome food. How different our relations with Japan; there all is friendly, because, in our treaty with that country, opium is excluded. Few men were prouder of his country than he; but he thanked God that the Americans preceded England at Japan, for they set the example of excluding this deadly weed.

Dr. Newman, chaplain to the Senate of the United States, came from a sick chamber to protest against this traffic. He was loath to speak a word in disparagement of England, for wherever he had seen her flag, in Japan or China, on the shores of the Mediterranean or the coasts of Labrador, there he found liberty, schools of learning, temples of piety, halls of justice. But, both in India and China, he saw the terrible evils of opium. His countrymen had put down slavery, and were now in a death grapple with that domestic iniquity Mormonism, and would soon be free of it. But now they had to cope with another evil on the Pacific coast. The Chinese had settled there, but they came debased and enervated by opium. He was glad they came, for America needed them. From the Missouri to the Golden Gates was a splendid tract of country with only a million of people, though it would support fifty millions. They therefore welcomed the Chinese, but not as opium-smokers. Therefore America protested against this wrong. From Hong Kong came 150,000 dollars' worth of opium to the Pacific Coast, and it was easy to see the evil which resulted from it.

General Alexander gave many thrilling particulars. He had been engaged in agitating this subject twenty years ago, previous to which he had seen the horrors of opium smoking at Singapore; the more it was looked into the more dreadful it was. Politically, the difficulties of dealing with the subject were greater now than then. He would venture to raise the question, Was it legal for our Government to hold a monopoly at all? Opium smoking was not confined to China; it is now extending to our own country, and thus we are reaping what we have sown.

Mr. Accoll, a young Chinese gentleman, said (in excellent English) there could not be two opinions as to the necessity of putting down this traffic. My whole country is being demoralized by its pernicious effects. It is extending to all classes. It makes our mandarins inefficient; heads of families weak, enervated, useless. It leads to all kinds of crime. Of the four evils, gambling, drunkenness, debauchery, and opium smoking, it is proverbial to say that the last is the worst. It creates ill-feeling between the two nations. If you want to do away with this ill-feeling put away the traffic. (A voice—How?) I am not here to suggest how; but if England could subscribe twenty millions to do away with slavery, can she not afford to forego this ill-gotten revenue? This meeting would cause

great joy in China, and they might be sure of co-operation there.

Mr. Donald Matheson, Mr. Hanbury, and other Chinese merchants and missionaries, all bore witness to the dreadful influence of this traffic; but considerable difficulty was felt as to the means of abolishing it. The demand had been created and would be supplied by smuggling, if the trade ceased to be legalized.

Professor Sheldon Amos said it was not for us to prescribe to our Government how they should raise the needful revenue, but it was for the country to say you shall not raise it by means which are iniquitous and disgraceful.

Mr. Albright, of Birmingham, and other gentlemen, continued the discussion, and it was agreed on all sides that the immediate course to be pursued was to create public opinion, and to exercise the conscience of the nation, so that a moral pressure might be brought to bear upon the Government, and the iniquity be abolished. The following resolution was unanimously passed:—

Moved by Mr. Chesson, seconded by Mr. Thompson Sharpe, "That having regard to the enormous evils which the India opium trade inflicts upon the Chinese empire, and being painfully impressed with the fearful responsibility which the British nation has incurred, and still continues to incur, by the cultivation and sale of the poppy in India, and by the importation of the manufactured drug into China, this meeting desires to express its cordial sympathy with the Association which has been formed for the purpose of promoting the abolition of the traffic, and pledges itself to support the movement by every means in its power."

DRESS.

BY A LADY.

Dress! what a weariness to some; what a temptation to many! Yet here is one of those 'all things' in which we may 'adorn (wonderful word!) the doctrine of God our Saviour.' Do we do so? Do we try to do so? The Gospel knows no separating line between secular and religious. Whatever we may think about, we may pray about. Whatever we may do, we ought to do as in the sight of God. Is it thus we dress ourselves and our children? Very many, as we rejoice to believe, have in these past months taken up their cross to follow Christ. Have they been willing to lay down the frivolities of fashion, in order to follow Him unhindered? I believe in many instances they have not done so because of an inveterate delusion that religion has nothing to do with such things. Dear sisters, it has *everything* to do with what occupies your time, your money, your thoughts, your very hearts, when they have no worthier cares. And not only does religion seek your own good in the regulation of your dress, it seeks to use a mighty power in commending the faith thus seen in operation to others. *I do not believe there is one church-going woman or girl so humble as not to be a pattern and influence for good or evil to some one, probably to many of her own sex.* Who does not know what a crop of extravagance will spring from the foolish finery of one servant-maid or thoughtless school-girl, surrounded by others only too ready to catch the infection? No is the influence for good of quiet, modest dress less real, though, like most good things, it is smaller in amount, and challenges observation less than the evil. Strange to say, almost all admire and respect in another that which, perhaps, they have not fortitude to adopt themselves. The mistress is inclined to think well of the servant who dresses 'like her station,' but will hardly credit her with sincerity who asks leave to go to class or meeting in a dress which is a more or less successful imitation of the last French absurdity; while, on the other hand, the servant is wonderfully more inclined to listen to and follow a mistress who dresses, as well as speaks, 'as one in but not of the world. There is the Sunday-school teacher—who does not know how her dress is commented on, and copied, if that be possible? Ah! what a mockery it is to lead girls, or boys either, through the beautiful lessons of the Sermon on the Mount, when a glance of their keen eyes tells them that, in the matter of clothing at least, we do not even attempt to practise what the Master taught.

It has been said, and truly, that the blessing that has enriched our churches has scarcely yet reached the masses who never go to church. We hope and pray and expect that this winter the blessing will be on them, down to the very lowest and most degraded. May it not be that our Father has given us this time, as it were, to prepare for them—to be their guides and helpers, walking before them in the narrow way with loins girded and lamps trimmed? A solemn thought this, and a solemn position! Oh, let us part, for their sakes if not for our own, with the fetters of dress and fashion, through which it is hardly possible for them to recognise us as brethren and sisters. Let us see to it that our dress is never such as would make the lowest hesitate to seat themselves beside us. Not that we are to affect poverty; rather we are to cultivate *simplicity*. That is what attracts, placing no barrier between the timid stranger and the winning smile or the cheerful word of welcome. It is a good account of a Christian woman when no one can tell *how she was dressed*; but many, nevertheless, well remember *how she looked*. Let not our dress, through mistaken conformity to custom, become a disguise through which it is scarcely possible to recognise an heir of heaven. 'Would you have us dress like quakers or like nuns?' asks some one. By no means. Let us rather attempt a far more difficult thing, viz. to make it a distinct aim to dress *Christianly*. It is one thing to *determine* to be singular, quite another to *dare* to be singular. The first is apt to mar the humility wherewith we are to be clothed; the last is the very temper of a Christian hero or heroine, experiencing that 'all things are possible' through Him who is our strength, lifting the whole being to a higher sphere, and making the big things of a year ago look so very small beside the 'one thing needful' for ourselves and others. But, after all, there is little need for singularity. Let any one try to dress in the spirit of the apostle's directions to women professing godliness (I Tim. ii. 9), and she will find it is quite possible, even in these days, to avoid singularity, and yet be dressed 'with shamefacedness and sobriety.'

There is another aspect of this matter which deserves a thought. If the dress of Christians were Christianized, how much money would be set free for nobler objects! How is it possible for those who have once tasted 'the greater blessedness' of giving, to throw away the luxury for the sake of a heap of unmeaning trifles, which they would be ashamed to see on their dying bed, and which they will despise so soon as fashion shall have devised a new folly. I am persuaded, as I said before, that very many—especially young ladies and domestic servants—err in this matter from not realizing how far-reaching and all-embracing is Christian principle. The world, however, is more clear-sighted, and it appreciates almost equally the triumphs of principle and faith in *very great* matters and in *very small* ones—just as telescope and microscope alike speak to us of the Creator's almighty power in nature.—(*Times of Blessing*). B.

THE RESULTS OF THE CRUSADE.

BY SARAH KNOWLES BOLTON.

When the temperance crusade was most absorbing the hearts of the people, there were not wanting some who said that women were out of their sphere; that the home circle would be destroyed; that they had never been commissioned to preach; that the clergy were leading them and interfering with what did not concern them; that business interests would be hopelessly crippled; that public opinion was in favour of drinking, else laws would be enforced; that the labour would be worse than wasted, for if an attempt was made to restrain men they would the more effectually steep themselves in sin; in short, they predicted that the movement would be a failure, and now, that during the heat of summer the praying bands have discontinued this branch of their work, these rise up with one accord, and say, "two dram-shops are open for every one before the crusade; there is more liquor sold, more drunkenness than ever, and society is in a worse condition." Strange to say, some newspapers, some organs even of the party that accomplished such grand results in the anti-slavery war, are making the above assertions, not because the editors believe them, but because a newspaper printed in a locality where whisky votes are in the majority, must, to [illegible] the most money, as they think, [illegible] wishes of such majority.

Is it true [illegible] two dram-shops are open now for [illegible] before the crusade, and has the number of saloons increased or decreased? We have written to thirty or forty towns.

Steubenville had 125 saloons before the crusade began; now 44. The Mc Connellsville Ordinance, which prohibits the sale of wine and beer, which sale our Ohio law permits, to the sorrow and shame of the State, closed forty of these, besides those who gave their pledge to the women never to sell again. Of course this ordinance was the direct result of the sentiment created by the crusade.

In Warren, where six were closed by the women and so remain, the prohibitory law has also been passed, and the remainder of the saloon-keepers are carrying on their business under peculiarly trying circumstances, some of their customers having to ascend to the house-tops to drink their beer, and even this has been declared breaking the law, which forbids selling upon or *about the premises*.

In Hillsboro, the women closed eight by their entreaties. Three new saloons have opened, but of course there are five less than before. Logan had seventeen saloons—now eleven; New Lexington, thirteen—now four; Morrow, a place of 1200 inhabitants, [illegible] saloons, now eight; Zanesville [illegible] with [illegible] (Total [illegible] whisky decreased forty-seven per cent. beer twenty-seven per cent.) Clyde had eleven—now five; Millersburg ten—now six. Oxford had twelve. All were closed. Three have re-opened. Of these, one, having received many visits from the [illegible] closed again [illegible] selling [illegible] ments like the above, with but *two* exceptions, where the number was declared unchanged, were received from *all* the towns.

We wrote to the nineteen Internal Revenue Districts of Ohio for number of saloons, and amount of collections on distilled and fermented liquors for May, June and July, 1873, before the crusade began, and for corresponding months of 1874, the praying bands having generally ceased their work in March or April.

Reports are given from all those heard from. To the collectors, who responded very courteously, our thanks are due.

3rd district	including Dayton	four less distilleries.	
4th "	"	Urbanna, decrease saloons	29
6th "	"	Washington C. H. " "	116
10th "	"	Toledo " "	176
11th "	"	Portsmouth " "	38
		and 3 less distilleries.	
13th "	"	Zanesville " "	60
14th "	"	Wooster " "	26
15th "	"	Athens " "	60
16th "	"	Cleveland " "	52
19th "	"	Ashtabula " "	78

In every district heard from there is a decrease in number of saloons save in 9th, including Sandusky, where the women were apparently restrained from the work by their Republican (?) press.

The amount of collections on distilled and fermented liquors in the thirteen districts heard from shows a *decrease* of $174,707, for May, June and July, 1874, as compared with same months in 1873 before the crusade.

These figures do not show that saloons or drinking have increased. But the good accomplished is not computed by dollars and cents.

Social drinking is not so popular. Where, as in Cleveland, 1000 young ladies of the highest social position form themselves into a "young ladies temperance league," pledging never to use liquors of any kind, nor to offer them to others, and to discountenance the habit among young men of using them, the good effects are readily apparent. Instances like the following are not unfrequent. A party of four had taken a pleasure ride to one of our lake resorts, and were at supper. All had taken champagne repeatedly together. When it was ordered, the girls said, "We are members of the League, and shall never use it again." The young men expressed surprise, but said "Neither will we," and they came home with clear brains and better principles. Young men are as desirous to please young women as they to please them. When ladies demand in return as pure a life as they give, they will have what they ask. The impression too generally pervails that young women are not averse to young men whose habits are questionable, but our girls are taking higher ground.

Women who make society have always excluded any class they choose. Now social ostracism is extending to those wives who wear silk and diamonds purchased with the money that comes from drinking men, whose wives bend over wash-tubs to earn bread for half-clad children. We shall never forget a palatial home we saw in our child-hood, described by good Dr. Hawes, of Hartford, Conn., as the one "whose bricks were cemented with the tears of widows, and the blood of orphans." The description has always clung to that [illegible] and other homes are being noted in the same way. A prominent brewer from our city, with his large family, attended the Sunday school gathering of 10,000 at Chautauqua Lake, but came away dissatisfied, because the people were not congenial to him. He was allowed, with others in similar business, to move in a circle of his own, which was not pleasant to him. A new question, peculiar to Ohio, is now the open door to social life; not, "How much are they worth? or, "Who was their father?" but "What is the husband's business?" and his family take their position accordingly. If he has made his money in whisky and beer, and gone into something honorable, it clings to him, or if he receives money from the rental of buildings where liquor is made or sold, the Christian community does not hesitate to condemn such action.

The interest in Cleveland does not seem to be waning. A week ago the people met to consult about work for the winter, prior to the Women's National Temperance Convention, to be held here in November, to which a score of States have already signified their intention of sending many delegates. The large church was so crowded that hundreds were unable to gain admittance. The spirit was earnest, and the demand made for more stringent legislation, with a public sentiment equal to its enforcement.

With the number of saloons in the State largely decreased, with $ 175,000 less money received as revenue in three months, with a higher social and spiritual life among us, with a great political party committed to the right, with laws executed as never before, and the people constantly working for better ones, purer principles and a higher condition for humanity, who shall say that the temperance movement is a failure?—*Advance*.

A PEKING TEMPLE.

Early on the morning of the 21st, I went with Dr. Edkins and Mr. Meech to see what to myself was the most interesting sight in Peking—the altar to

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Heaven in the outer or Chinese city, three miles to the south of the Imperial palace. From the earliest historical times the sacrifice to heaven at the winter solstice, offered by the reigning sovereign as the father and high priest of his people, has been the most important of the religious services of China. I had thought and read and written much about it, and left the house to visit the altar with much of a pilgrim spirit. It is in a large park, containing an area of about a mile square, which is tastefully planted with fine trees, mostly cypresses and acacias. Besides the Altar to Heaven, there is, a little to the north and east of it, an imposing circular building, with a triple roof, commonly called "The Temple of Heaven," where sacrifice and prayer are offered in spring for a good year; and on the west of it is the "Hall of Fasting," where the sovereign passes the night before the solstitial sacrifice in religious vigil. To neither of these buildings could we obtain admission; and, indeed, but for the presence and management of Dr. Dudgeon, the rest of us would hardly have been allowed within the park at all. The altar is formed by a triple circular terrace, everywhere paved with blue marble, being 210 feet wide at the base, 150 feet wide in the middle, and 90 feet at the top. The different parts are all surrounded with balustrades of the same material, and beautifully carved with symbolical figures. In the centre of the steps leading from the ground to the first terrace, and of those conducting from the first to the second and from the second to the third, is one large slab, emblematically carved, extending from the bottom to the top, and dividing the steps into two portions, one side being to be trodden only by the sacred feet of the emperor. As we approached the structure, and I called to mind how the worship of the supreme God has been maintained in China for—say 4,000 years, without any symbol of idolatry, on this and similar altars, according to the situation of the capital, which has varied at different times, the spot seemed to me holy ground, and I put my shoes from off my feet. In the centre of the upper area is a large slab forming a perfect circle, and blue as the sky overhead; while extending from it to the encircling balustrade are nine circles of smaller slabs, consisting of the successive multiplies of 9 (3 by 3), so that the outer circle contains (9 by 9) 81 pieces. On or near the central slab, the emperor kneels, facing the north; and a little distance in front of him is the tablet, where the spirit of God is supposed, after being invoked, to vouchsafe to be present at the service. On either side of him are arranged, according to a prescribed ceremonial, the spirit-tablets of his ancestors, who are supposed to be present in spirit, as assessors at the service with the Spirit of God; and to whom also their descendant burns incense and presents offerings. The solstitial worship consists of many parts, with much movement from one place to another on the part of the emperor and the assisting officers. At every important part of it he returns to the central slab, and bows before the Spirit of God, laying his head on the stone; and, in the principal prayer on the occasion, he acknowledges himself to be God's servant or minister. At the close, this prayer, and the precious offerings which admit of being consumed, are committed to the flames in altars of bronze, arranged some distance to the south-east of the grand altar, conspicuous among them being a large altar of stone, where a whole bull is consumed as a special burnt-offering to God.—*Oriental.*

Miscellany

—From a Sermon preached before the University of Oxford by Dr. Jowett, October 25: "A distinguished physiologist has said that "there is scarcely a single page in my three physiological works in which God was not present to my mind. I regard the whole laws of the animal economy and of the universe as the direct dictates of the Deity, and in urging compliance with them it is with the earnestness and reverence due to a Divine command that I do it. I almost lose the consciousness of self in the anxiety to attain the end, and when I see clearly a law of God in our own nature I rely upon its efficiency for good, with a faith and peace which no storm can shake." Might not we, too, my brethren, like this good man, come to regard the promotion of the physical well-being of our fellow-creatures as the direct service of God, and even as a sort of worship of Him, quite as much as that which we offer Him in churches. And when we are engaged in directing or executing tasks which are disagreeable and painful to us, and which have no religious or ecclesiastical association, may we not still have God present with us as the habitual thought of our minds? Once more, from this principle of the order of the world do we not learn another lesson which is immediately applicable to our own lives? Nature, of which we are a part, works slowly by a succession of causes and effects—by an adaptation of means to ends; bearing the image of a Divine repose amid the strife and turmoil of men. May not the spirit of nature pass into our minds, teaching us order and regularity, and resignation to the Will of God? No effort of ours can detach us from the conditions of our being; but we may submit to them, we may acknowledge them; and herein really lies true peace and strength. We cannot recall the past, or be in age what we were in youth; we cannot do in sickness what we might have done in health; at death there may be some things left unfinished which we should like to have completed. But we may recognise that these and all other states of life are the will of God, and to be used in His service; we may cheerfully acknowledge them to be our appointed lot. Knowing also that this order of nature which surrounds us is not all, and that we have a hope of a life to come."

TELEGRAPHIC NEWS.

Berlin, 17th December: A widespread report is current that Prince Bismarck intends to resign the Chancellorship of the German Empire, the ostensible cause of this step being the vote passed by the German Parliament condemning the arrest and subsequent sentence of one year's imprisonment passed on the editor of the Ultramontane organ *Germania*. It is expected that the Emperor William will refuse to accept the Prince's resignation.

19th: The rumour that Prince Bismarck had tendered his resignation of the Chancellorship of the German Empire is true; the Emperor, however, has refused to accept it, and the Prince will, therefore, remain in office. The German Reichstag to-day passed a vote of confidence in Prince Bismarck by 199 against 74 votes.—Count Arnim has been condemned to undergo three months' imprisonment for embezzling State documents.

London, 18th: Advices have been received that the ship *Star of Erin*, outward bound to Calcutta, has been towed into Vigo dismasted.

Berlin, 21st: The judgment delivered in the trial of Count Arnim on Saturday last exonerates the Count from the charge of embezzlement in *mala fides*, but declares the removal of ecclesiastical despatches to be a punishable offence, which was, however, mitigated by the subsequent restoration of the documents. The retention of the documents claimed by Count Arnim was not a criminal offence, though it was a breach of the disciplinary regulation of the Foreign Office. The Court believes that the missing documents can be possibly discovered among the archives in Paris.

Washington, 20th: A Caucus of Republican Senators has agreed upon a Bill to provide for the redemption of green-backs commencing from the year 1879, and to replace immediately the present fractional currency by silver.

London, 21st: The s. s. *Manila*, outward bound for Bombay, has foundered off Vigo, the crew were saved.

London, 22nd: A magazine of gunpowder was exploded by lightening during a thunderstorm at Scutari in Albania; the effect have been very serious and the number of killed and wounded amounts to two hundred. All the Great Powers have accepted the invitation of Russia to continue at St. Petersburg the Brussels' Conference on International law during the time of war. Sir George Campbell speaking at the annual meeting of the National Indian Association at Bristol said that the Government of India showed every disposition to give the natives opportunity of rising in the social scale, and declared that personal social sympathy was the one thing wanted to rule India.

Paris 23rd: The publication of the Bonapartist organ, the "Pays," has been suspended for a fortnight on account of its having imputed to the Government designs favourable to the succession of the Prince Imperial.

London 23rd: The troop ship *Euphrates* arrived at Portsmouth to-day.

24th: An Envoy from Kashgar has arrived at Tokmak, and intends to proceed to Taschkind if permitted to do so.

Berlin, 23rd: The Public Prosecutor has protested against the judgment delivered on Count Arnim.

Washington, 23rd: The Senate has passed the Bill for the redemption of Greenbacks. Obituary.—Lord Romilly.

PASSENGERS SAILED.

Per P. and O. Str. *Delhi*, 21*st*.

For Southampton—Mr W H Magee and two infants, Lieut-Col and Mrs Millett, Mrs J Roberts, Mrs Morris and 2 children, Mrs Simmonds, and Mrs Watson and infant. Mr John Cook, Mr Perrin Francois, Mr W Lowther, Mr J Rankin, Mr Dunk, Lieut S George.

For Brindisi.—Lieut A C S Abdy. Mr J S Kear, Mr Moung Onergthoo, Mr Moung Bhochow.

For Venice.—Mr W H Warden, Mr Bain and Mr James.

For Suez.—Col W M Cafe and Miss Cafe.

For Aden.—Col and Mrs Ashburner and three Misses Ashburner.

PASSENGERS ARRIVED.

Per Str. *Persia*, 19*th*.

From Genoa.—Revd Francis Hoyl, Mr E Roberts, Mr Nazimdeen Tyabjee, Mr Ameerudeen Tyabjee, Mr E Houmegger, Captain Thomas, Mr J T Wentyman, Dr Skeeford, friend, and two ladies, Mr Kirchauff Carle.

From Naples—Captain Noyes, Mr and Mrs Ligdlard and friend, Revd. Johnson and family, Com A. Pilastre and Madame Pilastre.

From Suez.—Mr and Mrs Berard, and Mr Prunarcai.

From Port Said.—Rev P Luigi and friend, Mr and Mrs Korn.

PASSENGERS SAILED.

Per Str. *Strathclyde*, 26*th*.

For Liverpool—Dr Wilkins and family, General and Mrs Elwyn, Mrs Payne, Mrs Wingate and two infants, Mrs Boyle, child, and infant, Miss Fallon, Mr Donald Sinclair, Mr Etheridge, child, and servant, Mrs Fitzgerald and family, Mrs Strong and two children.

For Suez.—Mr Thomas.

Domestic Occurrences.

BIRTHS.

JEDDO.—December 19th, Bombay, at the Medical Mission house, the wife of W. Jeddo of a son.

RANSON.—December 22nd, at Aurungabad, Deccan, the wife of Mr. William Ranson, Government Telegraph Department, of a daughter.

MARRIAGE.

MARTIN—PENNOCK.—December 16th, at Lahowlie, by the Rev S Stead, V T Martin, Esq., of Egutpoora, to Miss F S Pennock, of Lahowlie.

DEATHS.

WHITE.—November 15th, at 6 Herbert Terrace, Notting Hill London, Mary Julia Grace, the third daughter of the late Dr Benjamin White, Deputy Inspector General of Hospitals, Bombay, aged 28 years and 7 months.

MARRIOTT.—December 20th, at Damoh, C P, Alfred Leslie Orme, child of Alfred and Florence Marriott.

Advertisements.

HOUSES AT MAHABALESHWAR.

HOUSES to let at Mahabaleshwar from 1st March, 1875 to the end of the hot season. The undersigned has furnished houses to let from Rs. 350 to Rs. 1000. All information desired will be cheerfully and promptly supplied by

PAUL MYATT,
House Agent for Mahabaleshwar.

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THE
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MOUNTED ON BOARD .....Re. 1
SINGLE SHEET .....As. 8

The Annual Sermons of the Free Church Mission will, D. V., be preached in the Esplanade Church on Sabbath the 29th December; that in the Forenoon by the Rev. D. C. Boyd, M. A., and that in the Evening, by the Rev Dr. Wilson. On both occasions collections will be made for the Mission.

BOARD AT DOLLAR, SCOTLAND.

Mrs. FERGUSON begs to intimate that she is prepared to receive a limited number of Boarders, with a special view to the accommodation of Children who may be attending the classes in Dollar Institution. Children entrusted to her care will feel with the comforts of a Home, and the superintendence of their Lessons will be in the hands of an experienced resident Governess, who is moreover competent to teach the Music.

Board, including Music and the Academy Fees, £50 per annum. Children under ten, £45.

Parents and Guardians are referred to the following Gentlemen:—

Rev. Dr. Binnie, Stirling.
Rev. Dr. Culross, 19 Highbury Grange, London, N.
Rev. P. MacDowall, M.A., Alloa.
Rev. J. M. Shiach, M.A., Dunfermline.
Rev. A. S. Mathieson, M.A., Bootle, Liverpool.
R. E. Walker, Esq., Dunfermline.
J. Stevenson, Esq., Lillieshill, Do.
R. Beveridge, Esq., Transy House, Do.
R. Wallace, Esq. of Rhynd, Do.
James Paton, Esq. of Lethangie and Tillicoultry.
Rev. J. Dawson, Chindwara, C. P., India.

Margaret Place,
Dollar, 17*th August*, 1874.

BOMBAY GUARDIAN.

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